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# Aqeedah ibn Abi Asim
# (d. 387 Hijri)
# from his Book “al-Sunnah”

## عقيدة الإمام ابن أبي عاصم من كتابه "السنة"

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**بسم الله الرحمن الرحيم**

**إن الحمد لله نحمده ونستعينه ونستهديه ونستغفره، ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا، من يهده الله فلا مضل له، ومن يُضلل فلا هادي له . وأشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن محمداً عبده ورسوله**

**يا أيها الذين آمنوا اتقوا الله حق تُقاته ولا تموتنَّ إلا وأنتم مسلمون**

**يا أيها الناس اتقوا ربكم الذي خلقكم من نفسٍ واحدةٍ وخلق منها زوجها وبثَّ منهما رجالاً كثيراً ونساءً واتقوا الله الذي تساءلون به والأرحام إن الله كان عليكم رقيباً**

**يا أيها الذين آمنوا اتقوا الله وقولوا قولاً سديداً . يُصلح لكم أعمالكم ويغفر لكم ذنوبكم ومن يُطع الله ورسوله فقد فاز فوزاً عظيماً**

**أما بعد: فإنَّ أصدقَ الحديثِ كتابُ الله، وخيرَ الهدي هديُ محمدٍ صلى الله عليه وسلم ، وشر الأمور مُحدثاتها، وكل محدثة بدعة، وكل بدعةٍ ضلالة، وكل ضلالة في النار**

Indeed, all praise belongs to Allah. We praise Him, seek His Aid and His Forgiveness and we seek refuge in Allah from the evil of ourselves and from the evil of our actions. Whomsoever Allah guides, none can misguide, and whomsoever Allah misguides none can guide thereafter. I bear witness that there is no god except Allah (nothing has the right to be worshipped except Him), who is alone without partners. I bear witness that Muhammad is His slave and Messenger.

"O you who believe! Fear Allah as He should be feared and die not except that you are Muslims." (3:102)

"O Mankind! Fear your Lord, Who created you from a single soul (Adam) and from him created his partner (Eve) and from them both sent forth and scattered many men and women. So fear Allah through whom you demand your mutual rights and by the reverence of the wombs that bore you. For Allah is ever watchful over you." (4:l)

"O you who believe! Fear Allah and say a truthful word. He will direct you to do righteous actions and will forgive you your sins. Whosoever obeys Allah and His Messenger has already attained the highest success." (33:70-71)Indeed the best speech is the Book of Allah and the best guidance is the guidance

of Muhammad, (صلى الله عليه وسلم) peace and blessing of Allah be upon him. The worst of affairs are the invented matters, for every newly invented matter is an innovation, and every innovation is misguidance and every misguidance is in Hellfire.

Abu Bakr ibn Abi Asim (d. 387 H.) was a eminent scholar who wrote his book "as-Sunnah" to report narrations on the Prophet of Allah peace and blessing be upon him, and to recount some sayings of his companions and the followers in excellence to affirm various aspects of the Sunnah of the Messenger of Allah, (صلى الله عليه وسلم) peace and blessing of Allah be upon him. At the end of the book we find the question and answer that comprise this short treatise about the Sunnah, stating the dominant themes required for following the Sunnah as apposed to sectarian innovations. This treatise is in line of other treatises of same or similar titles, like Usul as-Sunnah by al-Humaidi, Usul as-Sunnah by Imam Ahmad, and numerous others.

As often is the case the Internet versions of historical books there were mistakes in the electronic copy of Ibn Abi Asim's Aqeedah from his Sunnah. These were corrected from the printed book as printed with the authentication and verification of narrations by Sheikh Nasir ad-Deen al-Albani, published by the Maktabah al-Islami, Damascus (1405 H.-1985 CE).

May Allah encompass Imam Ibn Abi Asim with His Mercy and Forgiveness and accept his good deeds with excellence acceptance.

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**Translation of the Text**

[as-Sunnah]

قال أبو بكر بن أبي عاصم رحمه الله سألت عن السنة ما هي والسنة اسم جامع لمعان كثيرة في الأحكام وغير ذلك ومما اتفق أهل العلم على أن نسبوه إلى السنة

Abu Bakr ibn Abi Asim said, may Allah have mercy upon him: You have asked about the Sunnah, what is it? The word Sunnah is a comprehensive term that encompasses several meanings of rulings and other matters. The people of knowledge have agreed to attribute to the Sunnah [the following]: [1]

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[1] [as-Sunnah] The Arabic word Sunnah literally means way and manner, and in the Islamic context has many meanings as indicated by Ibn Abi Asim. It may take the more general meaning of all that which was brought by the Muhammad the Prophet of Allah, (صلى الله عليه وسلم) peace and blessing of Allah be upon him, of his words, deeds, practices and acknowledgements that are reported as historically verifiable narrations. In the context of Islamic law and jurisprudence the word Sunnah is used to mean the practices of the Prophet that are supererogatory and voluntary and not Rukn (essential pillar) nor Wajib (obligatory) and by this meaning of the word Sunnah becomes similar to other words to note this lesser degree of rewarded action, like Mustahab (beloved and desired), and Nafilah (voluntary, supererogatory. The meaning of the word Sunnah that Ibn Abi Asim uses here in this

[al-Qadr]

القول بإثبات القدر وإن الاستطاعة مع الفعل للفعل والايمان بالقدر خيره وشره وحلوه ومره وكل طاعة مع مطيع فبتوفيق الله له وكل معصية من عاص فبخذلان الله السابق منه وله والسعيد من سبقت له السعادة والشقي من سبقت له الشقاوة والأشياء غير خارجة من مشيئة الله وإرادته وأفعال العباد من الخير والشر فعل لهم خلق لخالقهم

The affirmation of al-Qadr [preordination] and that al-Istita'ah [ability] is with the action for the action; the (affirmation of the) belief in the good and evil of al-Qadr and its sweetness and bitterness; the (affirmation that) every act of obedience of the obedient is by the success from Allah, and that every act of disobedience of the disobedient is by Allah

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treatise is the Sunnah of the Prophet (صلى الله عليه وسلم) peace and blessing of Allah be upon him, and his companions, apposed to the innovations of the deviants. The way of the foremost companions is included along with the way of the Prophet because the Prophet said (صلى الله عليه وسلم) peace and blessing of Allah be upon him:

فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الْمَهْدِيِّينَ الرَّاشِدِينَ تَمَسَّكُوا بِهَا وَعَضُّوا عَلَيْهَا بِالنَّوَاجِذِ وَإِيَّاكُمْ وَمُحْدَثَاتِ الْأُمُورِ فَإِنَّ كُلَّ مُحْدَثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلَالَةٌ

"Follow my way and the way of the rightly guided Caliphs hold on to this way strictly and beware of the innovated ways since every innovated this is astray…reported by Abu Da`ud and at-Tirmidthi.

forsaking them, as decreed beforehand by Allah for Allah. Both the happiness of the happy one and the misery of the miserable are decreed beforehand. Nothing escapes the will of Allah and what He wants. Actions of the creatures in their goodness and evilness are their actions, yet created by their Creator. [2]

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[2] [Al-Qadr] As Allah the Exalted said:
{إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ}
"Indeed We have created all things with predestination." (54:49) And in the famous narration the Prophet said (صلى الله عليه وسلم) peace and blessing be upon him about Imam (faith):

"Faith is to believe in Allah, His Angels, His Books, His Messengers, the Last Day, and to believe in the Predestination, and what it brings of good or bad." Reported by al-Bukhari and Muslim. And in a narration, "the sweetness and bitterness of it." The issue of "al-Istita'ah" [ability] is mentioned to affirm that man does have limited will power and physical power endowed to him by Allah by which he becomes responsible for his deeds. Nothing is accomplished except by Allah's gift of granting success as the Prophet of Allah Hud said:
إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ
"…I only intend to correct as much as I am able. My success is not only through Allah. Upon Him I have relied and to Him I return." (11:88)

[al-Qur`an]

والقرآن كلام الله تبارك وتعالى تلكم الله به ليس بمخلوق ومن قال مخلوق ممن قامت عليه الحجة فكافر بالله العظيم ومن قال من قبل أن تقوم عليه الحجة فلا شيء عليه

The Qur`an is the Speech of Allah Most Blessed and Exalted that He has spoken. It is not created and whoever says that it is created, and has the proof established against him, is a disbeliever in Allah the Great, and whoever says it before having the proof established against him, is not (yet) accountable. [3]

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[3] [The Qur`an] The affirmation of the Qur`an as the speech of Allah is emphasized in all the books about creed, faith and Sunnah to refute the aberrations of the Jahmiyyah and Mu'tazilah who said that the Qur`an is created and who denied the Attribute of Allah Almighty to Speak as He will. In their view this necessitates anthropomorphic traits so they avoiding this only to fall into a denial of what Allah and his Messenger affirmed. The innovator Ja'ad ibn Durham was the first person regarded among the Muslim to deny Allah's Names and Attributes and to claim that the Qur`an was created. Ibn Abi Asim makes the important distinction between those people to whom the proofs of their misguidance are clarified and thus become cognizant of the seriousness of the crime, and those that remain ignorant of their mistake. The first eventually are declared formally as disbelievers, while the second group is left until the proof is established. The statement of Ibn Abi Asim that they are

[al-Iman]

والايمان قول وعمل يزيد وينقص

Iman (faith and belief) includes sayings and deeds and increases and decreases. [4]

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without accountability is in this life, since Allah will eventually judge then in the Hereafter with perfect justice.

[4] [Iman] The affirmation that Iman includes deeds is to refute the various sects of Murji`ah who claimed that it only included intentions and the verbal testimony of faith. Many verses of the Quran and narrations of the Prophet's Sunnah affirm this faith includes deeds, and we will cite a few which are indicative of the many other proves. Al-Bukhari narrates on the companion al-Baraa may Allah be pleased with him (vol.1/ no 39):

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ أَوَّلَ مَا قَدِمَ الْمَدِينَةَ نَزَلَ عَلَى أَجْدَادِهِ أَوْ قَالَ أَخْوَالِهِ مِنْ الْأَنْصَارِ وَأَنَّهُ صَلَّى قِبَلَ بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ شَهْرًا أَوْ سَبْعَةَ عَشَرَ شَهْرًا وَكَانَ يُعْجِبُهُ أَنْ تَكُونَ قِبْلَتُهُ قِبَلَ الْبَيْتِ وَأَنَّهُ صَلَّى أَوَّلَ صَلَاةٍ صَلَّاهَا صَلَاةَ الْعَصْرِ وَصَلَّى مَعَهُ قَوْمٌ فَخَرَجَ رَجُلٌ مِمَّنْ صَلَّى مَعَهُ فَمَرَّ عَلَى أَهْلِ مَسْجِدٍ وَهُمْ رَاكِعُونَ فَقَالَ أَشْهَدُ بِاللَّهِ لَقَدْ صَلَّيْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قِبَلَ مَكَّةَ فَدَارُوا كَمَا هُمْ قِبَلَ الْبَيْتِ وَكَانَتْ الْيَهُودُ قَدْ أَعْجَبَهُمْ إِذْ كَانَ يُصَلِّي قِبَلَ بَيْتِ الْمَقْدِسِ وَأَهْلُ الْكِتَابِ فَلَمَّا وَلَّى وَجْهَهُ قِبَلَ الْبَيْتِ أَنْكَرُوا ذَلِكَ قَالَ زُهَيْرٌ حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ الْبَرَاءِ فِي حَدِيثِهِ هَذَا أَنَّهُ مَاتَ عَلَى الْقِبْلَةِ قَبْلَ أَنْ تُحَوَّلَ رِجَالٌ وَقُتِلُوا فَلَمْ نَدْرِ مَا نَقُولُ فِيهِمْ فَأَنْزَلَ اللَّهُ تَعَالَى{ وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ }

When the Prophet (صلى الله عليه وسلم) peace and blessing of Allah be upon him, came to Medina he stayed first with his grandfathers or maternal uncles from Ansar. He offered his prayers facing Bait-al-Maqdis (Jerusalem) for sixteen or seventeen months, but he wished that he could

pray facing the Ka'ba (at Mecca). The first prayer which he offered facing the Ka'ba was the 'Asr prayer in the company of some people. Then one of those who had offered that prayer with him came out and passed by some people in a mosque who were bowing during their prayers (facing Jerusalem). He said addressing them, "By Allah, I testify that I have prayed with Allah's Messenger facing Mecca (Ka'ba).' Hearing that, those people changed their direction towards the Ka'ba immediately. Jews and the people of the scriptures used to be pleased to see the Prophet facing Jerusalem in prayers but when he changed his direction towards the Ka'ba, during the prayers, they disapproved of it. Al-Bara' added, "Before we changed our direction towards the Ka'ba (Mecca) in prayers, some Muslims had died or had been killed and we did not know what to say about them (regarding their prayers.) Allah then revealed (of the Qur`an): 'And Allah would never make your faith (prayers) to be lost (i.e. the prayers of those Muslims were valid).'" (2:143).

Al-Bukhari and other scholars have cited this verse in the context of refuting the Mujri`ah as a definite conclusive proof that faith includes deeds because Allah Almighty has called prayers, the noblest of deeds, to be Iman (faith).

Al-Bukhari (vol.1/no.25) narrates on the authority of Abu Hurairah Allah's Messenger (صلى الله عليه وسلم) peace and blessing of Allah be upon him was asked,

سُئِلَ أيُّ الْعَمَل أفضَلُ فَقَالَ إيمَانٌ باللَّهِ وَرَسُولِهِ قِيلَ ثُمَّ مَاذا قَالَ الْجِهَادُ فِي سَبِيل اللَّهِ قِيلَ ثُمَّ مَاذا قَالَ حَجٌّ مَبْرُورٌ

'What is the best deed?' He replied: 'To believe in Allah and His Messenger (Muhammad). The questioner then asked, 'What is the next (in goodness)?' He replied: 'To participate in Jihad (struggling) for Allah's Cause." It was again asked: "What is the next (in goodness)?" He replied, "To perform a Hajj (Pilgrimage to Mecca) which is good and accepted by Allah." This narration categorically defines the best deed as belief, so what more explicit proof do we need to prove the point at hand?

In another long narration on Abi Jamra (vol.1/no. 53) of which I will quote only part, the Prophet, ( صلى الله عليه وسلم) peace and blessing of Allah be upon him, ordered them to Iman (faith) in Allah alone and said:

أَتَدْرُونَ مَا الْإِيمَانُ بِاللَّهِ وَحْدَهُ قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَإِقَامُ الصَّلَاةِ وَإِيتَاءُ الزَّكَاةِ وَصِيَامُ رَمَضَانَ وَأَنْ تُعْطُوا مِنْ الْمَغْنَمِ الْخُمُسَ وَنَهَاهُمْ عَنْ أَرْبَعٍ عَنْ الْحَنْتَمِ وَالدُّبَّاءِ وَالنَّقِيرِ وَالْمُزَفَّتِ وَرُبَّمَا قَالَ الْمُقَيَّرِ وَقَالَ احْفَظُوهُنَّ وَأَخْبِرُوا بِهِنَّ مَنْ وَرَاءَكُمْ

'Do you know what is meant by believing in Allah Alone?' They replied: 'Allah and His Messenger know best.' The Prophet said: It means to testify that none has the right to be worshipped but Allah and Muhammad is Allah's Messenger, to establish the Salat (prayers), to pay the Zakat (obligatory charity) , to observe Saum (fast) during the month of Ramadan, and to pay al-Khumus (one fifth of the booty to be given in Allah's Cause)…" These narrations all clearly explain faith as acts of worship and obligatory deeds one must performs to be a Muslim, and this will suffice here for our limited purpose to prove that innovation of Irja` is false.

[ar-Ru`ya]

وإثبات رؤية الله عز وجل يراه أولياؤه في الآخرة نظر عيان كما جاءت الأخبار

[We] affirm the seeing of Allah the Almighty and Majestic, for Allah's friends will see him in the Hereafter by the sight of the eyes as this has been reported in (prophetic) narrations. [5]

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After all this maybe the strongest most conclusive proof in this matter is the saying of the Prophet ( صلى الله عليه وسلم) peace and blessing of Allah be upon him:

الْإِيمَانُ بِضْعٌ وَسَبْعُونَ أَوْ بِضْعٌ وَسِتُّونَ شُعْبَةً فَأَفْضَلُهَا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ وَأَدْنَاهَا إِمَاطَةُ الْأَذَى عَنْ الطَّرِيقِ وَالْحَيَاءُ شُعْبَةٌ مِنْ الْإِيمَانِ

Iman is sixty some branches the best of which is the saying LA ILAHA ILLALLAH (there is no god except Allah), the lowest of which is removing an obstruction form the path of a Muslim, and modesty is a branch of faith." Reported by Muslim (no.35) and others.

[5] ---[al-Ru`ya] Ibn Abi Asim mentions this aspect of faith to refute the Mu'tazilh who claimed that Allah can never be seen. Allah the Exalted said:

﴿ وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ * إِلَى رَبِّهَا نَاظِرَةٌ ﴾

"That day will faces be radiant, looking toward their Lord" (75:22-23) In the famous narration the Prophet said, peace ands blessing be upon him:

هَلْ تُضَارُّونَ فِي الْقَمَرِ لَيْلَةَ الْبَدْرِ قَالُوا لَا يَا رَسُولَ اللَّهِ قَالَ فَهَلْ تُضَارُّونَ فِي الشَّمْسِ لَيْسَ دُونَهَا سَحَابٌ قَالُوا لَا يَا رَسُولَ اللَّهِ قَالَ فَإِنَّكُمْ تَرَوْنَهُ كَذَلِكَ

"Do you have any difficulty seeing the moon on a clear night when it is full? They said: No O Messenger of

[Afdal al-Sahabah, may Allah be pleased with them]

وأبو بكر الصديق أفضل أصحاب رسول الله صلى الله عليه وسلم بعده وهو الخليفة خلافة النبوة بويع يوم بويع وهو أفضلهم وهو أحقهم بها ثم عمر بن الخطاب بعده على مثل ذلك ثم عثمان بن عفان بعده على مثل ذلك ثم علي بعده على مثل ذلك رحمه الله عليهم جميعا

Abu Bakr as-Sadeeq is the best of the companions of the Messenger of Allah, (صلى الله عليه وسلم) peace and blessing be upon him. He is the first Khaleefa (Caliph, vicegerent) after the Prophet. His Caliphate is Khalafah Nabuwah (deputy leadership followings the Prophet). The people pledged their allegiance to him and he was the best of the companions and the most deserving of leadership. Umar (ibn al-Khattab) comes next in precedent merit and right for leadership, then Uthman (ibn Affan), then Ali (ibn Abi Talib), may Allah's mercy be upon all of them. [6]

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Allah. He said: "Do you have any difficulty seeing the sun when there are no clouds in the sky? They said: No, O Messenger of Allah. He said: You will see Him (Allah) like that." Reported by al-Bukhari and Muslim.

[6] [Afdal as-Sahabah] The general affirmation of the virtues of the companions of the Prophet of Allah, ( صلى الله عليه وسلم) peace and blessing of Allah be upon him, is included in the books of creed to assure that they will be properly respected as companion of the noble Prophet, peace and blessings be upon him, as the first proponents

[Abu Bakr, may Allah be pleased with him]

وأبو بكر الصديق أعلمهم عندي بعد رسول الله صلى الله عليه وسلم وأفضلهم وأزهدهم وأشجعهم وأسخاهم ومن الدليل على ذلك قوله في أهل الردة وقد نازله أصحاب النبي صلى الله عليه وسلم على أن يقبل منهم بعضا فأبى إلا كل ما أوجب الله عليهم أو يقاتلهم ورأى أن الكفر ببعض التنزيل يحل دماءهم فعزم على قتالهم فعلم أنه الحق ومن شجاعته كونه مع النبي عليه السلام في الغار وهجرته معه معرضا نفسه لقريش وسائر العرب مع قصد المشركين وطلبهم به وما بذلوا فيه من الرغائب ثم ما ظهر في رأيه ونبله وسخائه أن كان ماله في الجاهلية اربعين ألف أوقية ففرق كله في الإسلام ومن زهده أن النبي صلى الله عليه وسلم ندب إلى الصدقة فجاء أبو بكر بجميع ماله الى النبي صلى الله عليه وسلم فقال النبي صلى الله عليه وسلم ما أبقيت لأهلك قال الله ورسوله ولم يفعل هذا أحد منهم وقال في قصة الكتاب الذي أراد النبي صلى الله عليه وسلم أن يكتب لهم يأبى الله ويدفع بالمؤمنين وسماه الله من السماء الصديق وبويع واتفق المسلمون على بيعته وعلموا أن الصلاح فيها فسموه خليفة رسول الله وخاطبوه بها

For me Abu Bakr is the most knowledgeable after the Messenger of Allah, (صلى الله عليه وسلم) peace and blessing be upon him, and the best, most ascetic, most courageous, and most generous. The proof of this is what he said about Ahl-ar-Riddah (the

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of Islam, and as the vehicles that have brought to us knowledge of our religion of Islam in the information of the Quran and Sunnah. Ibn Abi Asim refutes in this and the coming sections the Shi'a who claim that only Ali ibn Abi Talib may Allah be pleased with him, deserved the responsibility of leadership.

apostates) when the companions of the Messenger of Allah, peace and blessing be upon him, had accepted to relinquish some things to them, yet Abu Bakr refused this position and demanded that that they perform all that is obligatory upon them or they will be fought about it. He saw that disbelief in some of the revelation makes fighting them lawful and he became determined to fight them and they knew that this was the truth. His courageousness is proven by the fact that he was with the Prophet peace and blessing be upon him in the cave during the Emigration exposing himself to the Quraish tribe and all the Arabs, along with the fact that the polytheists were after them and had propagated bounty for their capture. His good judgment, nobleness and generosity is proven in that his wealth was forty thousand Uqiyyah of gold and he spent all of it for the cause of Islam. His asceticism is proven by the fact that the Prophet peace and blessing be upon him encouraged charity and Abu Bakr came with all his money to the Prophet (صلى الله عليه وسلم) peace and blessing of Allah be upon him so he asked him: "What have you left for you family?" He said: "Allah and His Messenger." No other person of the companions did this. And concerning the story of the document that the Prophet peace and blessing be upon him wanted to right (he said) Allah forbids but to protect by the believers. Allah named him 'as-

Sadeeq' (the Truthful) from above the heavens. All the companions pledged allegiance to him and agreed upon his leadership and they knew that the best advantage was in his leadership. They called him Khaleefa Rasulu-llah (Vicegerent of the Messenger of Allah) and gave him this epitaph. [7]

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[7] [Abu Bakr, may Allah be pleased with him] Numerous facts show that Abu Bakr was the best person after the Prophet and Ibn Abi Asim refers to some of these in this section. The first narration indicated is the famous narration about the apostasy of Arab tribes after the death of the Prophet (صلى الله عليه وسلم) peace and blessing of Allah be upon him, wherein Abu Bakr took the firm praiseworthy stand as Abu Hurairah narrated may Allah be pleased with them:

لَمَّا تُوُفِّيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ وَكَفَرَ مَنْ كَفَرَ مِنْ الْعَرَبِ فَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ كَيْفَ تُقَاتِلُ النَّاسَ وَقَدْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ فَمَنْ قَالَهَا فَقَدْ عَصَمَ مِنِّي مَالَهُ وَنَفْسَهُ إِلَّا بِحَقِّهِ وَحِسَابُهُ عَلَى اللَّهِ فَقَالَ وَاللَّهِ لَأُقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلَاةِ وَالزَّكَاةِ فَإِنَّ الزَّكَاةَ حَقُّ الْمَالِ وَاللَّهِ لَوْ مَنَعُونِي عَنَاقًا كَانُوا يُؤَدُّونَهَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقَاتَلْتُهُمْ عَلَى مَنْعِهَا قَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ فَوَاللَّهِ مَا هُوَ إِلَّا أَنْ قَدْ شَرَحَ اللَّهُ صَدْرَ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فَعَرَفْتُ أَنَّهُ الْحَقُّ [رواه الجماعة إلا ابن ماجه لكن في لفظ مسلم والترمذي وأبي داود:(لو منعوني عقالًا كانوا يؤدونه بدل العناق ]

"When the Messenger of Allah, (صلى الله عليه وسلم) may the peace and blessing of Allah be upon him, passed away, Abu Bakr, may Allah be pleased with him, was appointed as his successor (caliph). Amongst the Arabs some men

apostatized. Abu Bakr, may Allah be pleased with him, resolved to fight them. Umar ibn Al-Khattab, may Allah be pleased with him, said to Abu Bakr: “How can you fight them when the Messenger of Allah, may the peace and blessing of Allah be upon him, has declared: ‘I have been commanded to fight people till they testify LA ILAHA ILL-A-LLAH (there is no god except Allah), and if they do it, their blood (life) and property are secured, except when justified by law, and it is for Allah to call them to account.” Upon this Abu Bakr, may Allah be pleased with him, said: ‘By Allah, I will definitely fight whoever makes distinction between Salat and the Zakat, because it is an obligation upon wealth. By Allah I will fight them even to secure the piece of rope which they used to give to the Messenger of Allah, may the peace and blessing of Allah be upon him, Umar, may Allah be pleased with him, said: “I realized that Allah had opened the heart of Abu Bakr, may Allah be pleased with him, for fighting those who refused to pay Zakat, and thus I recognized that Abu Bakr, may Allah be pleased with him) was right.’” [Reported by Bukhari, Muslim, and others]. In another narration it is related that Abu Bakr said: “By Allah! If they (pay me the Zakat and) with-hold even a she-kid which they used to pay during the life-time of Allah’s Apostle, I will fight them for it.” ‘Umar said, “It was nothing but Allah Who opened Abu Bakr’s chest towards the decision to fight, and I knew that his decision was right.”

Umar ibn Khattab may Allah be pleased with him, tells the story of charity that is indicated by Ibn Abi Asim, and in a narration:

أَمَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا أَنْ نَتَصَدَّقَ فَوَافَقَ ذَلِكَ مَالًا عِنْدِي فَقُلْتُ الْيَوْمَ أَسْبِقُ أَبَا بَكْرٍ إِنْ سَبَقْتُهُ يَوْمًا فَجِئْتُ بِنِصْفِ مَالِي فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَبْقَيْتَ لِأَهْلِكَ قُلْتُ مِثْلَهُ قَالَ وَأَتَى أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ بِكُلِّ مَا عِنْدَهُ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَبْقَيْتَ لِأَهْلِكَ قَالَ أَبْقَيْتُ لَهُمُ اللَّهَ وَرَسُولَهُ قُلْتُ لَا أُسَابِقُكَ إِلَى شَيْءٍ أَبَدًا

The Messenger of Allah peace and blessing of Allah be upon him commanded us to give charity and I had some money at that time so I said to myself "Today I will outstrip Abu Bakr if I ever could.' I came with half of my wealth and the Messenger of Allah peace and blessing of Allah be upon him asked 'What have you left for your family?' I said: the Likes of it. Then Abu Bakr came with everything he had and he said 'O Aba Bakr what have you left for your family?' he said: 'Allah and His Messenger.' Then I said (to myself): I will never outstrip him in anything!" Reported by Abu Da`ud and at-Tirmidthi, and Sheikh al-Albani and others declared it good.

The narration about leadership indicated is reported by al-Bukari and others, and in one wording it reads:

لَقَدْ هَمَمْتُ أَوْ أَرَدْتُ أَنْ أُرْسِلَ إِلَى أَبِي بَكْرٍ وَابْنِهِ فَأَعْهَدَ أَنْ يَقُولَ الْقَائِلُونَ أَوْ يَتَمَنَّى الْمُتَمَنُّونَ ثُمَّ قُلْتُ يَأْبَى اللَّهُ وَيَدْفَعُ الْمُؤْمِنُونَ أَوْ يَدْفَعُ اللَّهُ وَيَأْبَى الْمُؤْمِنُونَ

"I thought about, or I desired, to send to Aba Bakr and his son and give the authority so that no one will say or desire, but then I said: Allah refuses and the believers

[Umar, may Allah be pleased with him]

ثم عمر بن الخطاب رحمه الله عليه مثل سبيل أبي بكر وما وصفنا به مع شدته واستقامته وسياسته ومن ذلك قوله لعيينة والأقرع إنما كان النبي صلى الله عليه وسلم يتألفكما والاسلام قليل وقد أغنى الله عنكما وذكر سير عمر وسياسته كثر

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protects, or he said, Allah protects and the believers refuse (i.e. any other course).

In another narration it is reported that the Prophet said peace and blessing be upon him, to Aisha may Allah be pleased with her.

ادْعِي لِي أَبَا بَكْرٍ أَبَاكِ وَأَخَاكِ حَتَّى أَكْتُبَ كِتَابًا فَإِنِّي أَخَافُ أَنْ يَتَمَنَّى مُتَمَنٍّ وَيَقُولُ قَائِلٌ أَنَا أَوْلَى وَيَأْبَى اللَّهُ وَالْمُؤْمِنُونَ إِلَّا أَبَا بَكْرٍ

"Call Abu Bakr and your brother for me so that I can write a letter since I fear that some will desire and some will say I am better (and more qualified to be the leader) and Allah and the believers refuses except that it will be Abu Bakr." Reported by xx xxx xxxx and confirmed as authentic by Sheikh al-Albani in his Sahih al-Jame'e no. 247.

Ali ibn Abi Talib may Allah be pleased with him, only pledged allegiance belatedly since he was engaged in attending to Fatimah may Allah be pleased with her, who had became severely ill after the death of the Prophet, peace and blessing of Allah be upon him.

The title of Abu Bakr as "Khaleefa ar-Rasulullah" (Vicegerent and Caliph of the Messenger of Allah) is well known in many narrations.

Then Umar ibn al-Khattab may Allah have mercy on him, was on the path like Abu Bakr, in what we have described, along with Umar's strictness, straightness, and political acumen. A proof of this is his saying to Uyyainah and al-Aqra' (ibn Habis): "The Prophet of Allah peace and blessing be upon him only used to be easy upon you to attract you to Islam (by giving of the Zakat money) when Islam was inconsequential but now Allah has made us independent of our need for you." There is abundant news about Umar's biography and political skills. [8]

[Uthman, may Allah be pleased with him]

ثم عثمان بن عفان من أعلمهم وأشجعهم وأسخاهم وأجودهم جودا ومن علمه أن عليا وعبد الرحمن رحمه الله عليهما أشارا في إقامة

[8] Umar, may Allah be pleased with him] The knowledge, merits and strengths of Umar are proverbial. Ibn Abi Asim just mentions one narration of which I am unaware, and in another narration mentioned by Ibn Hajar in al-Isabah 1/59 with an authentic chain of narrators:

أن عيينة والأقرع استقطعا أبا بكر أرضا فقال لهما عمر : إنما كان النبي صلى الله عليه وآله وسلم يتألفكما على الإسلام فأما الآن فاجهدا جهدكما وقطع الكتاب

"Uyyainah and al-Aqra' asked Aba Bakr for some piece of land and Umar said to them: The Prophet of Allah peace and blessing be upon him only used to be easy upon you to attract you to Islam but now you should work diligently, and he abrogated the (previous) agreement."

الحد على أمة حاطب فرأى عمر ذلك معهم قال يا أبا عمرو ما تقول قال لا أرى عليها حدا لأنها تستهل[ تستحل - نسخة] به وإنما الحد على من عمله فقال عمر بعد أن فهم ذلك عنه صدقت والله إنما الحد على من عمله وتزوج ابنتي النبي صلى الله عليه وسلم ولم يجتمع ذلك لأحد قط ثم أذهنهم ذهنا وأظهرهم عبادة حفظ القرآن على كبر سنه في قلة مدة فكان يقوم به في ليلة واحدة ومن سخائه أن النبي صلى الله عليه وسلم ندب إلى جيش العسرة فجاء بألف دينار ثم ألف ثم ألف ثم جهز جيش العسرة بأجمع جهازهم

Then Uthman ibn Affan is one of the most knowledgeable, courageous, generous and liberal of the companions. An example of his knowledge is when Ali and Abdur-Rahman may Allah's mercy be upon them indicated that the slave girl of Hatib should be punishment and Umar agreed with them on this and he said: 'What do you say O Aba Amr? He said: "I do not see that she should be punished since she seems happy about it (and in another manuscript deems it lawful), and the punishment is only to be enacted upon those that perform the crime (knowingly)." Uthman married the two daughters of the Prophet (صلى الله عليه وسلم) peace and blessing be upon him (Ruqaiyah and Umm Kulthoom, may Allah be pleased with them). He was of the most intelligent. He made the worship of recitation of the Qur`an prevalent: even thought he was of an elder age and the time short he memorized it and would recite it in one night. An example of his generosity is when the Prophet peace and blessing be upon him

asked for aid in equipping Jaish al-Usra (The Army of Hardship) and he came with one thousand Dinar (gold pieces) then another thousand then another thousand, then he equipped the entire army.[9]

[9] [Uthman, may Allah be pleased with him] The virtues of Uthman are famous and the occasion of the slave girl of Hatim is in a long narration verified as authentic by some scholars of narrations and declared weak by al-Albani in Arwa`a al-Ghaleel 7/342. Not only did Uthman marry Ruqaiyah and after she died, Umm Kulthoom, may Allah be pleased with them all, but it is reported that the Prophet, peace and blessing of Allah be upon him, said that if he had another daughter available he would marry her to him. Uthman's love and dedication to the Quran and its daily recitation has remained a model for all generations of Muslims after him. His generosity in giving for the cause of Allah is famous. The incident of generosity mentioned by Ibn Abi Asim was praised by the Prophet peace and blessing of Allah be upon him, with the words:

مَا ضَرَّ عُثْمَانَ مَا عَمِلَ بَعْدَ الْيَوْمِ مَرَّتَيْنِ

"There is nothing that Uthman can do to harm (himself) after today, twice." Reported by at-Tirmidthi. The meaning is that this is such a great deed of charity that it covers others. This statement contains a prophecy that he will not commit grievous sins and die in a praiseworthy manner of faith in Islam.

[Ali, may Allah be pleased with him]

ثم علي رحمه الله عليه مثل ذلك في كماله وزهده وعلمه وسخائه ومن زهده أنه اشتغل في سنة أربيعن ألف دينار ففرقها وقميص كرابيس سنبلاني قال محمد بن كعب القرظي سمعت عليا يقول بلغت صدقة مالي أربعين ألف دينار ومن فضائله التي أبانه الله بها تزويجه بفاطمة وولده الحسن والحسين رحمه الله عليهما وحمله باب خيبر وقتله مرحبا وأشياء يكثر ذكرها

Then Ali ibn Abi Talib may Allah's mercy be upon him proceeded upon the same path in his completeness, asceticism, knowledge, generosity. Of his asceticism is the fact that he spent in one year forty thousand Dinar distributing them while his own shirt was shredded of modest cut. Muhammad ibn Ka'ab al-Quraizdhi said that he heard Ali say: The charity of my wealth has reached four thousand Dinars. Another example of his virtues is that he married the Fatimah (the daughter of the Prophet (صلى الله عليه وسلم) peace and blessing be upon him) and (his sons are) Hasan and Husain (the grandsons of the of the Prophet (صلى الله عليه وسلم) peace and blessing be upon him, may Allah's mercy be upon them. Another example is that he carried the door of Khaibar and killed Marhab (during this famous conquest). He has many merits that would take much to enumerate.[10]

[10] [Ali may Allah be pleased with him] The virtues of Ali can fill a volume and he is especially renowned for his

courage and abilities as a judge, yet I have not found in any books of Hadith the specific narration here mentioning 40,000. His marriage to the daughter of the Prophet, Fatimah, produced the grandsons Hasan and Husain, may Allah be pleased with them all, by which the lineage of the Prophet survived peace and blessing of Allah be upon him and his noble family. The courage role of Ali in the conquest of the impregnable forts of Khaibar are related in detail in the authentic books of narrations in one famous narration of al-Bukhari and Muslim both report that Sahl ibn Sa'ad may Allah be pleased with him said:

لَأُعْطِيَنَّ الرَّايَةَ غَدًا رَجُلًا يُفْتَحُ عَلَى يَدَيْهِ يُحِبُّ اللَّهَ وَرَسُولَهُ وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ فَبَاتَ النَّاسُ لَيْلَتَهُمْ أَيُّهُمْ يُعْطَى فَغَدَوْا كُلُّهُمْ يَرْجُوهُ فَقَالَ أَيْنَ عَلِيٌّ فَقِيلَ يَشْتَكِي عَيْنَيْهِ فَبَصَقَ فِي عَيْنَيْهِ وَدَعَا لَهُ فَبَرَأَ كَأَنْ لَمْ يَكُنْ بِهِ وَجَعٌ فَأَعْطَاهُ فَقَالَ أُقَاتِلُهُمْ حَتَّى يَكُونُوا مِثْلَنَا فَقَالَ انْفُذْ عَلَى رِسْلِكَ حَتَّى تَنْزِلَ بِسَاحَتِهِمْ ثُمَّ ادْعُهُمْ إِلَى الْإِسْلَامِ وَأَخْبِرْهُمْ بِمَا يَجِبُ عَلَيْهِمْ فَوَاللَّهِ لَأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلًا خَيْرٌ لَكَ مِنْ أَنْ يَكُونَ لَكَ حُمْرُ النَّعَمِ

"At the Battle of Khaibar, the Messenger of Allah (صلى الله عليه وسلم) peace and blessing of Allah be upon him said: Tomorrow I shall indeed give the flag to a person who loves Allah and His Messenger, and is loved by Allah and His Messenger: Allah will grant victory under his leadership. The people spent the night discussing as to whom might the flag be given! In the morning they came eagerly to the Messenger of Allah each of them hoping to be given the flag. The Messenger said: Where is Ali ibn Abi Talib? They replied: He is suffering from an eye ailment. He was sent for and brought. The Messenger

[Ahl ash-Shura]

ثم لكل واحد من أهل الشورى فضائل يكثر ذكرها

There are many merits to each one of the people of the Shura (consultation) that would take much to recollect. [11]

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then spat in his eyes and prayed (and blessed) him where upon he was cured (miraculously) as if he had no previous pains. The Messenger then gave him the flag and said: Advance with ease and gentleness until you arrive in their midst, then call them to Islam and inform them of their duties to Allah in Islam. By Allah, if He may guide through you a single man to Islam then it is better than the red camels."

[11] [Ahl ash-Shura] Ibn Abi Asim is indicating the six eminent companions who made up the group of consultation that were chosen by Umar to chose the next Caliph: Sa'ad ibn Abi Waqqas, Talha, Zubair, Abdur-Rahman ibn Auf, Uthman and Ali may Allah be pleased with them. Each was qualified to lead and they eventually agreed for Utman to be the Caliph. Ten companions are mentioned for special merit and the promise of Paradise as reported by Abu Da`ud, at-Tirmidthi and others are the four Khulafa and Talha, Zubair, Abdur-Rahman ibn Auf, Saeed ibn Malik, Abu Ubaidah ibn Jarah and Sa'eed ibn Zaid, may Allah be pleased with al of them.

[Adthab al-Qabr, Munkar wa Nakeer, ash-Shafa'ah, al-Haud, al-Mizan ]

ومما قد ينسب الى السنة وذلك عندي إيمان نحو عذاب القبر ومنكر ونكير والشفاعة والحوض والميزان

And what might also be attributed to the Sunnah according to me is the belief in the Adthab al-Qabr (punishment of the grave), Munkar wa Nakeer (the two angels by these names) ash-Shafa'ah (the Intersession), al-Haud (the Reservoir), and the Mizan (the Scales). [12]

[Hubb as-Sahabah]

وحب أصحاب رسول الله صلى الله عليه وسلم ومعرفة فضائلهم وترك سبهم والطعن عليهم وولايتهم

(Of the Sunnah is) love of the companions of the Messenger of Allah (صلى الله عليه وسلم) peace and

[12] [Adthab al-Qabr, Munkar wa Nakeer, ash-Shafa'ah, al-Haud, al-Mizan] Each of these are particular aspects of the Ghaib (unseen) relating to death and the Hereafter which it is imperative to believe in for the confirmed scriptures of the Quran and Sunnah describing them as detailed in the respective books on the subject. Ibn Abi Asim could have enumerated many other items but by including these he indicated all those aspects of faith in which it is obligatory for us to believe, and despite the fact that some innovators like the Mu'tazilah created false doubts about aspects of the Unseen since their limited reason and rational abilities could not comprehend them.

blessing of Allah be upon him and acknowledgement of their merits, leaving off cursing them, and to ally with them as their friends and allies. [13]

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[13] [Hubb as-Sahabah] Love for the companions is part and parcel of love of Allah and His Messenger since Allah chose them for His Messenger's companionship and to be the first defenders of the faith remaining ever after examples of righteousness and piety for all generations of Muslims. This all is verified by numerous scriptures of the Qur`an and authentic narrations like the saying of Allah the Exalted:

﴿ لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ... ﴾ الآية

"Allah is pleased with the believers who pledged allegiance to you under the tree…" (48:18) Meaning the Tree of Ridwan at the time of the Treaty of al-Hudaibiyyah the sixth year of the Hijra. The pleasure of Allah is explained by the Prophet (صلى الله عليه وسلم) peace and blessing of Allah be upon him:

" لا يدخل النار أحد بايع تحت الشجرة"

"No one who pledged allegiance under the tree will enter Hellfire." Reported by Abu Da`ud, and it is authentic.

This and they were over fourteen hundred companions. The Prophet (صلى الله عليه وسلم) peace and blessing of Allah be upon him in two narrations reported by al-Bukhari, said of the Ansar (Helpers):

الأنصار لا يحبهم إلا مؤمن، ولا يبغضهم إلا منافق، فمن أحبهم أحبه الله، ومن أبغضهم أبغضه الله

[Salat ala Ahl at-Tauheed]

والصلاة على من مات من أهل التوحيد والترحم على من أصاب ذنبا والرجاء للمذنبين وترك الوعيد ورد العباد إلى مشيئة الله والخروج من النار يخرج الله من يشاء منها برحمته

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"No one but a believer loves the Ansar and no one but a hypocrite hates them. Whoever loves them, Allah will love him, and whoever hates them, Allah will hate him." Reported by al-Bukari and others. And he said ( صلى الله عليه وسلم) peace and blessing of Allah be upon him.

آيَةُ الإِيمَانِ حُبُّ الأَنْصَارِ وَآيَةُ النِّفَاقِ بُغْضُ الأَنْصَارِ

"A sign of faith is love of the Ansar and a sign of hypocrisy is the hate of the Ansar." If this is about the Ansar who were the helpers then according to well know principles it is even more appropriate for the Muhajireen (Immigrants) who were the first and foremost Muslim defenders of the faith. As Allah the Exalted said in the Majestic Qur`an about them:

﴿ وَالسَّابِقُونَ الأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالأَنصَارِ وَالَّذِينَ اتَّبَعُوهُم بِإِحْسَانٍ رَّضِيَ اللّهُ عَنْهُمْ وَرَضُواْ عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتَهَا الأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴾

"And the first to embrace Islam of the Emigrants from Makkah and the Helpers and those who followed them, Allah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow to dwell therein forever. That is the supreme success." [9/100]

(Of the Sunnah is) prayer for the people of Tauheed (monotheism), asking Allah for the mercy for those that commit sins and hoping that Allah will forgive them, a not to over emphasize his warning of punishment, and returning the affairs of the servants (of Allah) to the will of Allah, for Allah will remove from the Hellfire those whom He wills by His Mercy. [14]

[Salat khalf kulli Ameer Ja`ir]

والصلاة خلف كل أمير جائر

(Of the Sunnah is) praying behind every leader even if he is tyrannical. [15]

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[14] [Salat ala Ahl at-Tauheed] Prayer for all Muslims who remain faithful to (Tauheed) monotheism and Islam is a sign of the Sunnah of the Prophet, for as long as a Muslim does not apostate from Islam he deserves our prayers for Allah to bestow his mercy and forgiveness upon him for his sins and misdeeds, just as we hope for others to pray for ours. It may be that the Prophet himself (صلى الله عليه وسلم) peace and blessing of Allah be upon him, did not pray the funeral prayer on some sinners but he nevertheless requested or allowed the companions to make this prayer for the deceased.

[15][Salat khalf kulli Ameer Ja`ir] This statement is considered part of the Sunnah for the reason that we Muslims are ordered to obey the leader when he commands obedience to Allah, and pray behind him as

long as any injustice on his part doesn't reach to the degree of disbelief. The Prophet (صلى الله عليه وسلم) may peace and blessing be upon him, said to Abu Dtharr, may Allah be pleased with him:

يَا أَبَا ذَرٍّ إِنَّهُ سَيَكُونُ بَعْدِي أُمَرَاءُ يُمِيتُونَ الصَّلَاةَ فَصَلِّ الصَّلَاةَ لِوَقْتِهَا فَإِنْ صَلَّيْتَ لِوَقْتِهَا كَانَتْ لَكَ نَافِلَةً وَإِلَّا كُنْتَ قَدْ أَحْرَزْتَ صَلَاتَكَ

"O Aba Dtharr, there will be leaders and commanders who make the prayer as if dead. So make your prayer on time, and then (if you make it with them) it will be voluntary prayer, and you will have kept your prayer protected (from loss)." [Reported by Muslim and at-Tirmidthi] And in a narration of Ubada ibn Samit, may Allah be pleased with him, who say:

دَعَانَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَبَايَعْنَاهُ فَكَانَ فِيمَا أَخَذَ عَلَيْنَا أَنْ بَايَعَنَا عَلَى السَّمْعِ وَالطَّاعَةِ فِي مَنْشَطِنَا وَمَكْرَهِنَا وَعُسْرِنَا وَيُسْرِنَا وَأَثَرَةٍ عَلَيْنَا وَأَنْ لَا نُنَازِعَ الْأَمْرَ أَهْلَهُ قَالَ إِلَّا أَنْ تَرَوْا كُفْرًا بَوَاحًا عِنْدَكُمْ مِنَ اللَّهِ فِيهِ بُرْهَانٌ

"The Prophet (صلى الله عليه وسلم) may Allah's peace and blessing be upon him called us to make pledge of allegiance to hear and obey in our time of eagerness and energy and when we are not pleased with the order, when it is difficult and when it is easy, and even when our rights are given to others and not to us, and not to challenge and fight the people who have the legitimate right (to authority), except when we see "Kufran Bawahan" (clear disbelief) on which we have from Allah proof." Reported by Bukhari, Muslim and others. Another well known narration proves that admonishment of injustice is a great form of struggle for Allah's cause:

أَفْضَلُ الْجِهَادِ كَلِمَةُ عَدْلٍ عِنْدَ سُلْطَانٍ جَائِرٍ أَوْ أَمِيرٍ جَائِرٍ

[Salat fi Jama'ah]

والصلاة في جماعة

(Of the Sunnah is) praying in congregation. [16]

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"The best Jihad is a just word before a tyrannical ruler – or tyrannical commander." Reported by Abu Da`ud with good chain of narrators. Thus taken collectively we understand the obligation to give the leaders sincere advise, to remain faithful and pray behind them as long as their injustices do not reach to outright disbelief. This does not mean to obey them in disobedience of Allah as the Messenger of Allah (صلى الله عليه وسلم) peace and blessing be upon him taught that there is no obedience to a creature in disobedience to the Creator.

[16] [Salat fi Jama'ah] This is considered an integral part of the Sunnah because the Prophet (صلى الله عليه وسلم) peace and blessing be upon him, encouraged congregational prayer by word and deeds throughout his life, and in one famous narration reported by al-Bukhari and Muslim:

صَلَاةُ الرَّجُلِ فِي الْجَمَاعَةِ تُضَعَّفُ عَلَى صَلَاتِهِ فِي بَيْتِهِ وَفِي سُوقِهِ خَمْسًا وَعِشْرِينَ ضِعْفًا وَذَلِكَ أَنَّهُ إِذَا تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ خَرَجَ إِلَى الْمَسْجِدِ لَا يُخْرِجُهُ إِلَّا الصَّلَاةُ لَمْ يَخْطُ خَطْوَةً إِلَّا رُفِعَتْ لَهُ بِهَا دَرَجَةٌ وَحُطَّ عَنْهُ بِهَا خَطِيئَةٌ فَإِذَا صَلَّى لَمْ تَزَلْ الْمَلَائِكَةُ تُصَلِّي عَلَيْهِ مَا دَامَ فِي مُصَلَّاهُ اللَّهُمَّ صَلِّ عَلَيْهِ اللَّهُمَّ ارْحَمْهُ وَلَا يَزَالُ أَحَدُكُمْ فِي صَلَاةٍ مَا انْتَظَرَ الصَّلَاةَ

"The prayer of a man in congregation is better than the prayer in his home or marketplace twenty five degrees, and that is because if he makes ablution in an excellent manner and then goes out to prayer he doesn't take a step but that he raises a degree and a sin is removed, and if he

[al-Ghazwu ma' kulli Ameer]
والغزو مع كل أمير والأمر بالمعروف والنهي عن المنكر والتعاون
(Of the Sunnah is) going on military campaigns with every leader, commanding the good things, forbidding the evil, and cooperation. [17]

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prays the Angels continue to supplicate for him as long as he remains in his place of prayer and doesn't change his state of purity. They say O Allah pray for him, O Allah have mercy upon him. That man remains in prayer as long as he waits for the (congregational) prayer."

[17][al-Ghazwu ma' kulli Ameer] These are all continual collective obligations of the Sunnah which require leadership, management and wisdom for their performance. Even if the leadership has faults and shortcomings the obligation remains for the general good that it brings to the Muslim community. Jihad fi sabeeli-llah (struggle for the cause of Allah) whether offensive for the promotion of Islam or defensive for the defense of Islam and the Muslims from attack, is the pinnacle of worship in Islam, as Messenger of Allah said, may Allah's peace and blessing be upon him:

رَأْسُ الْأَمْرِ الْإِسْلَامُ وَعَمُودُهُ الصَّلَاةُ وَذِرْوَةُ سَنَامِهِ الْجِهَادُ

"The most principle affair is Islam, its central pillar is Salat, and its pinnacle is Jihad." Reported by at-Tirmidthi, Ibn Majah, and Ibn Abi Shaibah and verified by al-Albani. Commanding goodness and prohibiting evil is a central community obligation of the believers and a major

trait of belief that benefits the entire society, as Allah said:

﴿ وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ﴾

"The believing men and believing women are friends and allies to one another, the command the good and forbid the evil…" (xx) The Messenger of Allah said may Allah's peace and blessing be upon him:

وَالَّذِي نَفْسِي بِيَدِهِ لَتَأْمُرُنَّ بِالْمَعْرُوفِ وَلَتَنْهَوُنَّ عَنْ الْمُنْكَرِ أَوْ لَيُوشِكَنَّ اللَّهُ أَنْ يَبْعَثَ عَلَيْكُمْ عِقَابًا مِنْهُ ثُمَّ تَدْعُونَهُ فَلَا يُسْتَجَابُ لَكُمْ

"By Him in Whose Hand my life is, you either enjoin good and forbid evil or Allah will certainly soon send His punishment to you, then you will make supplication and it will not be accepted." Reported by at-Tirmidthi with good chain of narrators.

Ibn Abi Asim ends the treatise with mention of Ta'awin (cooperation) which shows his wisdom since this is the continual as we say 'proactive' obligation necessary for the Muslim's success in this live and the Hereafter, as the Prophet said, peace and blessings of Allah be upon him, said:

مثل المؤمنين في توادهم و تراحمهم و تعاطفهم مثل الجسد إذا اشتكى منه عضو تداعى له سائر الجسد بالسهر والحمى

"The example of the believers in their affection and compassion and benevolence is like the body: if one part of it becomes ill the whole body is afflicted with fever and sleeplessness." Reported by al-Bukhari and Muslim. And he said, may Allah's peace and blessing be upon him:

إنَّ الْمُؤْمِنَ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا وَشَبَّكَ أَصَابِعَهُ

The believers one to another are like a firm structure supporting one another." He then intertwined his fingers. Reported by Bukhari and Muslim]

< (Notes completed… All praise be to Allah >

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-------Concluded--------
Al-Hamdulillah Rabbil-Alameen

**الحمد لله رب العالمين الذي بعونه تتم الصالحات**
**والصلاة والسلام على رسوله المصطفى الأمين وآله وصحبه ومن أتبعهم بإحسان إلى يوم الدين**

All praises for Allah by Whose aid are all good deeds completed, and peace and blessings be upon the Messenger Muhammad the Trustworthy One and his family and companions and those who follow them and their way until the Day of Judgment

اللهم صلّ على محمد وعلى آل محمد كما صليت على إبراهيم وعلى آل إبراهيم إنك حميد مجيد وبارك على محمد
وعلى آل محمد كما باركت على إبراهيم وعلى آل إبراهيم إنك حميد مجيد

O Allah send Your Blessings upon Muhammad and the family of Muhammad as you have sent Your Blessings upon Ibraheem and the family of Ibraheem, - Verily you are Praiseworthy, Glorious. And bless Muhammad and the family of Muhammad

as you have blessed Ibraheem and the family of Ibraheem - Verily you are Praiseworthy, Glorious.

**اللهم إن كان صوابا فمنك وحدك لا شريك لك و إن كان خطأ فمني و من الشيطان والله و رسوله منه بريء**

…If I have been correct (in the words above) then from You alone who is without partner and if I have made any mistake then it is only from me and from the Shaitaan (Satan), and Allah and His Messenger are entirely absolved and free of it.

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We ask Allah, the Most Gracious and Merciful, to accept our good deeds and forgive our misdeeds, only He, the Exalted, is al-Qareeb (the Near One) al-Mujeeb (the Acceptor). May the peace and blessings of Allah be upon the Messenger of Allah, Muhammad, and upon his family, his companions and his followers until the Last Day,,,

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